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DISCIPLINE OF THE DISORDERLY
2 Thessalonians 3:6-15

Introduction

Max Weber published *Protestant Work Ethic* in 1904. He could have titled it *Biblical Work Ethic* since what made a difference in how protestants viewed labor was their return to a Biblical standard for all of life. As they learned the word of God they sought to live according to it, and verses such as Colossians 3:17 - "*Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father*" - taught them that all forms of labor, whether mental or physical, skilled or menial, were to be done for God's glory. 1 Corinthians 10:31 - "*Whether, then, you eat or drink or whatever you do, do all to the glory of God*" - taught them that even the mundane things of life were to be done for God's glory. The result was to view all activities of life as spiritually relevant. There was not a dichotomy between spiritual life and daily life as had existed in the Catholic church which had been influenced by Greek philosophy in which mental / spiritual activities were regarded with much higher value than the activities of daily life. In Catholicism, priests, monks and nuns were regarded with great esteem and peasants working the fields or doing household chores were given little regard. That paralleled Greek philosophy which disdained those who did physical labor and esteemed the elite who had slaves or servants that did those things for them.

The Protestant Work Ethic was a major reason for the success of the English colonies in America and the United States which arose out of those colonies. People worked hard as a means of glorifying God, and even the non-Christians soon found that such hard work resulted in great personal benefit since in such a land of freedom they could keep the fruits of their labor instead of having it taken away by the rulers. The truth of various Proverbs were easily demonstrated -Proverbs 14:23, "*In all labor there is profit, But mere talk leads only to poverty*"; Proverbs 28:19, "*He who tills his land will have plenty of food, But he who follows empty pursuits will have poverty in plenty.*"

We are now seeing the result of what happens when that work ethic is removed. Even in our area you see all sorts of *Help Wanted* and *Now Hiring* signs, yet unemployment remains high - 419,000 claims last week (up from 368,000 the week prior), yet it is hard to get people to go back to work. This is happening in most states in the nation. Why? An example from Connecticut I read about this week will illustrate. Blue Cactus Grill is a popular little restaurant in Norwalk, Connecticut. They expanded to Fairfield and couple of years ago and managed to stay open even with the pandemic restrictions by converting their small facility there into a takeout joint. As restrictions eased and they tried to hire staff to fully reopen, they found they could no longer compete for employees. After eight months of trying everything they could think of to get new workers including contacting probation and parole offices, they gave up and closed the business. The problem? Connecticut participates in the extra \$300 per week federal benefit on top of extended unemployment. People can receive a lot more money from the government for not working than they can earn by working.

Several estimates have been made about the value of government subsidies and payments to those that do not work. That would include housing, food stamps, medical care, child care, phone & data plans, etc., as well as direct payments. The value ranges from an equivalent of \$60,00 - \$100,000 per year tax free depending on the state and the number of children. A job paying even \$15 an hour is only \$31,200, from which taxes will be deducted. Government policy is designed to make people dependent on the government which increases the power of government officials. Or as political commentator Star Parker refers to it, it keeps people on the government plantation. In order to advance out of low income

jobs you need both work experience (which includes the contacts you make for future jobs by working), and a good work ethic. Both of those are destroyed when you live on the government dole.

The Protestant Work Ethic still exists, but only among a very small percentage of the population. It is even scarce among those who profess to be Christians. Its cousin, the American Work Ethic, is seriously ill because it does not take long for those who work hard to get fed up with the fruits of their labor being taken by the government and given to slackers who either refuse to work, will only do the minimum, or cheat the system. We live in upside down world and those who do have a strong work ethic are told they have “white privilege” regardless of their melanin count. Here is a working man’s rant about privilege - regardless of skin color.

Privilege is wearing \$200 sneakers when you never had a job. Privilege is wearing \$300 Beats headphones while living on public assistance. Privilege is having a smartphone with a data plan for which you receive no bill. Privilege is living in public subsidized housing where you don’t have a water bill, where rising property taxes and rents and energy costs have absolutely no effect on the amount of food you can put on your table. Privilege is the ability to go march against and protest against anything that triggers you, without worrying about calling out of work and the consequences that accompany such behavior. Privilege is having as many children as you want, regardless of your employment status and being able to send them off to daycare or school you don’t pay for. Ben Rozier

That brings us to our text this morning in 2 Thessalonians 3:6-15 in which Paul had to admonish brothers whose theology resulted in them busybodies instead of busy bees.

2 Thessalonians 3:6–15, ⁶“Now we command you, brethren, in the name of our Lord Jesus Christ, that you keep away from every brother who leads an unruly life and not according to the tradition which you received from us. ⁷ For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, ⁸ nor did we eat anyone’s bread without paying for it, but with labor and hardship we kept working night and day so that we would not be a burden to any of you; ⁹ not because we do not have the right to this, but in order to offer ourselves as a model for you, so that you would follow our example. ¹⁰ For even when we were with you, we used to give you this order: if anyone is not willing to work, then he is not to eat, either. ¹¹ For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. ¹² Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. ¹³ But as for you, brethren, do not grow weary of doing good. ¹⁴ If anyone does not obey our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame. ¹⁵ Yet do not regard him as an enemy, but admonish him as a brother.”

Avoid the Unruly - 2 Thessalonians 3:6

Paul does not give any specific reason why this problem had arisen among them. Some have tried to tie it to the near context as a reaction to thinking they were already in the day of the Lord, and while that has some logical basis, Paul does not state that. He had already given them a gentle admonition about this topic in his first letter - ¹¹ and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you, ¹² so that you will behave properly toward outsiders and not be in any need (1 Thess. 4:11-12). This is before the false theology concerning the Lord’s return and the day of the Lord had become a problem in Thessalonica.

Paul’s admonitions in this passage rebuke those who were not willing to work while directing those who were faithful in how to deal with the situation. What he states applies universally regardless of the particular reason for refusing to work. Some may have just been lazy. Some may have been influenced by Greek philosophy and thought they were too spiritual to work. Others may have figured that if they were already in the day of the Lord then there was not a lot of sense in continuing to work since the end was so near. There are no valid excuses for refusing to work and do something.

Paul begins by stating that he is giving a *command*. The particular word here (παραγγέλλομεν / parangellomen) has a root meaning of “*to pass on an announcement*” and was used for communicating the instructions or orders from an authority. In this verse Paul makes it clear that the authority for what is being stated is “*in the name of our Lord Jesus Christ.*” The term *name* signifies all that person is, and including Jesus’ position, *Lord*, and title, *Christ*, Paul strengthens the authority for what is being said. This is neither just Paul’s opinion nor a suggestion. This is something they were expected to do because it originates in the Lord Jesus Christ. Yet Paul still shows tenderness toward them by calling them *Brethren* even though he is giving a formal and strong command.

The command itself is that they were to “*keep aloof from every brother who leads an unruly life and not according to the tradition which you received from us.*” The term translated as *keep aloof* (στέλλω / stellō) is also translated as “*keep away*” and “*withdraw*” and here it means to “*purposely avoid association with someone.*” The grammar indicates they were to actively separate themselves personally from those that had fallen into the conditions cited. In 1 Thess. 5:14 Paul had instructed them to “*admonish the unruly.*” He now escalates that to a withdrawal in order to add social pressure to the admonishment. This is a withdrawal of common fellowship. This is not shunning in which you do not speak to the person since admonishment is still in order, and please note that Paul still refers to these individuals as “*brother.*” Paul will also comment on this again in verse 15 in which he escalates the command.

In addition to the social pressure this brings, it is also a precaution to keep others from joining in such disorderly conduct. As Paul states in 1 Corinthians 15:33, *Do not be deceived: “Bad company corrupts good morals.”* Proverbs gives many warnings about keeping away from those who do evil lest you are led astray to join them. Psalm 1 gives the same warning showing the progression of listening to the counsel of the ungodly leading to standing with sinners and finally to sitting in seat of the scoffers. You become like those to whom you listen for counsel. There are plenty of Biblical examples of this happening and I am sure that every adult here knows of someone who was led astray by the friends they kept.

Please note that applies to “*every brother walking*” which refers to the current manner of life. One of the great blessings of Biblical Christianity is the hope it gives of life change. When you place your faith in Christ and begin walking with Him you become something you were not. As Paul describes it in 2 Cor. 5:17, you become a new creation in which the old things pass away and new things come. The Holy Spirit begins His work of transforming you so that you become more and more like Christ as you spiritually mature.

The specific command is to keep away from are those that were unruly / disorderly. This is the adverb form of the same word used in 1 Thessalonians 5:14 (ἀτακτως / atakōs) that I mentioned earlier, and the verb form is used in the next verse (2 Thess. 3:7). It refers to someone who has “*set himself outside the necessary and given order.*” While in this passage it could include laziness and sloth, it has more of the idea of being irresponsible since in this passage those characterized by this were busy as gossips as we shall see in a few minutes. In addition, Paul clarifies his meaning by adding that these were those that were not living “*according to the tradition which you received from us.*”

As we saw back in 2 Thess. 2:15, tradition refers to what Paul and the missionaries had taught them in person and by letter. We know from 1 Thessalonians 4:11-12 that Paul had instructed them¹¹ “*to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you,*”¹² *so that you will behave properly toward outsiders and not be in any need.*” They were not following that instruction. We also know from what Paul states in verses 7-9 what they had taught them by their own example.

Examples of a Proper Work Ethic - 2 Thessalonians 3:7-9

Paul begins this section with a reminder that they already knew about the instruction they had given

on this by their teaching and example.⁷ *“For you yourselves know how you ought to follow our example.”* The term for “ought” (δεῖ / dei) refers to what is necessary or compelled, and the term “example” (μιμέομαι / mimeomai) is the word from which we get our word mimic. They already knew it was necessary to imitate the missionaries in what they taught and how they lived. Paul had commended them in 1 Thessalonians 1:6-7 stating, 1 Thessalonians 1:6–7,⁶ *“You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit,⁷ so that you became an example to all the believers in Macedonia and in Achaia.”* They had turned from their idols to serve the living and true God which changed the purpose of their lives and therefore how they lived.

In verses 7& 8 Paul specifically points out the example of how they had lived before the Thessalonians - *“we did not act in an undisciplined manner among you, 8 nor did we eat anyone's bread without paying for it, but with labor and hardship we [kept] working night and day so that we might not be a burden to any of you.”* Undisciplined here - also translated as disorderly, idle and irresponsible - is the verb form (ἀτακτέω / atakteō) of the same word used in verse 6. Paul and the missionaries were the opposite of the irresponsible people he was rebuking which he demonstrates by contrast to them. In short, the missionaries provided for themselves by their own labor and hardship. Labor (κόπος / kopos) refers to engaging in hard work, toil. It is used in Luke 5:5 to describe fishermen casting their nets all night. While we do not know what trade Silas or Timothy had, we do know that Paul was a tentmaker (Acts 18:3). A trade of manual labor. Hardship (μύθος / mochthos) refers to difficult labor implying unusual exertion of energy and effort. This is a fitting description since whatever work they were doing to earn their bread was in addition to the work they were doing in proclaiming the gospel and teaching them. They already knew this for Paul had pointed it out to them in 1 Thessalonians 2:9 saying almost exactly the same thing -⁹ *“For you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God.”* Paul then went on to describe their devout, upright and blameless behavior among them as they exhorted, encouraged and implored them in walking with God.

Paul is also very specific in both passages that they did this *“in order not to lay a burden on any of them.”* Why would they do that especially in light of his statement in verse 9 that they had authority to do that if they wished? Paul explains clearly this right in other passages such as 1 Corinthians 9:14, *“So also the Lord directed those who proclaim the gospel to get their living from the gospel.”* Jesus had taught His disciples this principle in Matthew 10 before sending them off on their assignments. Paul told the Galatian believers that *“The one who is taught the word is to share all good things with the one who teaches him”* (Galatians 6:6), and he instructed Timothy concerning the elders that were being appointed, *“The elders who rule well are to be considered worthy of double honor, especially those who work hard at preaching and teaching. For the Scripture says, ‘You shall not muzzle the ox while he is threshing,’ and ‘The laborer is worthy of his wages’”*(1 Timothy 5:17-18). Paul points out the same thing in 1 Corinthians 9:3-14.

Paul and the missionaries had the right to earn their living from those they were teaching, yet they did not exercise that right in either Thessalonica or Corinth. Why? In 1 Corinthians 9 he states it is was so that they would *“cause no hindrance to the gospel of Christ”* (vs. 9) and *“offer the gospel without charge”* (vs. 18). Paul was not against receiving support from others, for he did as he notes with thankfulness in both 2 Corinthians 11:9 and Philippians 4:15 when the sacrificial generosity of the Macedonians enabled him to be more fully devoted to the work of the ministry. Here in 2 Thessalonians 3:9 Paul states that they did this so they could offer themselves as a model for imitation. Paul wanted them to do the same. That is a practice we seek to emulate here.

We do not charge for any of the services we offer here whether a regular ministry or a special event. We do not charge for the literature and other things we make available at our outreach events. We do not even pass an offering plate in order to follow the principles Paul states in 2 Cor. 9:7 that people give as

they purpose in their hearts and not grudgingly or under compulsion. We want people to come here and hear the truth of God without charge to themselves. We support missionaries around the world so that they can do the same. What we receive in financial support comes from those whose hearts have been moved by God to respond to meet the expenses of carrying out ministry. That is a responsibility that belongs to the church members and regular attenders as God places it on their hearts. There is no obligation on our guests and those that do not yet know Christ. We simply trust God to provide for what He wants done, and in 30 years of ministry I can testify that He always has.

But why was this so important to Paul? Again, Paul notes in 1 Corinthians 9 that other apostles and the brothers of the Lord received such support. At least one reason is that they were ministering among Greeks who were subject to being exploited by the pagan priests in pursuit of the worship of their many gods and goddesses. I pointed this out in our study of 1 Thessalonians 2. The contrast between the pagans seeking to exploit them and Paul and his companions sacrificing of themselves for the benefit of the Thessalonians could not have been greater for it is the contrast between love and selfish greed. Paul wanted the Thessalonians to follow their example.

The Command - 2 Thessalonians 3:10

Paul continues in verse 10 to point back to what they had taught them including a direct command dealing with the unruly that were living undisciplined lives. ¹⁰“*For even when we were with you, we used to give you this order: if anyone will not work, neither let him eat.*” This is the second time in this section Paul has pointed to a specific command that he had given them earlier. Though he does not state here as he did in verse six that this authoritative communication is being given in the name of the Lord Jesus Christ, He is the ultimate authority of apostolic instruction since an apostle by definition of that very title is someone sent with the authority of the one sending him, and Paul was an apostle of the Lord Jesus Christ (1 Cor. 1:1; 12:11-12).

The command itself is quite straight forward so that it is hard to miss the point, yet it is a command and principle often ignored among Christians and especially so since the rise of socialism and its cousin of liberal Christianity since the early 20th century. As the social gospel replaced the true gospel it became more important to those compromised by it to feed a man a fish than to teach him to fish. Marvin Olasky's book, *The Tragedy of American Compassion*, gives an historical account how these ideas started changing American charity in the early 20th Century to the point that when he posed as a homeless man in doing his research, he found it was easy to get a second helping of food at a mainline church soup kitchen, but he could not get a Bible. So much for any Christian aspect to the supposed ministry.

Until the early 1900's, Christian charities required some sort of work by those receiving their services to the degree the individual was capable. That preserved their dignity and helped them get back on track for supporting themselves. Christian charities collapsed as government funded groups out competed them since those in need could get what they wanted without any work requirements. This is the opposite of Biblical principles such as Proverbs 16:26, “*A worker's appetite works for him, For his hunger urges him on.*” They received government “entitlements” instead of charity. As those government social programs expanded, they gave more disincentives to work since you could lose most of or all of your entitlements if you earned a dollar too much.

The push for social welfare in our society - past and present - is directly against this command and the principles behind it. That is why it can be said unequivocally that they are ungodly. Our society is now reaping its negative consequences as I mentioned in the introduction to this sermon. Why work at all if you will have a better economic position by not working than working? Socialism in all its forms does not work because eventually you run out of other peoples money that has been stolen, and those who have been working hard eventually figure out they are only being exploited so that they too will only put in the minimal effort. People of good will do put into practice the principle of Ephesians 4:28 to

labor so they will have something to share with the one who has need, however, that is done in charity because you recognize a need and want to be used by God to meet it. When the money is stolen from you to give to those you believe are lazy slackers, then will balk. It did not take long for even the Christians of the Plymouth colony to figure this out and turn away from communal property and working for the common good to private property and work for their own good and providing for those they believed were in actual need.

Keep in mind the text is specific that this command concerns those that will not work and not those that cannot work. Circumstances can arise in which there will be periods of time in which an individual cannot work due to things such as physical injury, government intervention, business collapse, etc. The issue is the desire and striving to work and not necessarily the success in either achieving that goal or the financial return of what work is found. That is where charity comes in. The godly will find something they are capable of doing and will do it. They will not remain idle. I remember Myrtle Baker at 100 was putting into practice Ecclesiastes 9:10 - *Whatever your hand find to do, do it with all your might* - and she was still writing missionaries. When she finally lost that ability, she continued to put into practice Colossians 3:23 - *“Whatever you do, do your work heartily, as for the Lord rather than men.”* She could not write, but she could pray, and she put it to her mind and will to pray for the missionaries and ministries and people of the church and she did so until she died at 101. Myrtle was never idle.

Correction of the Idle - 2 Thessalonians 3:11-12

In verses 11-12 Paul reveals why this had been a concern to him and solution to it. ¹¹ *“For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. ¹² Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread.”*

Undisciplined is the same word as “unruly” in verse 6, ἀτακτως / atakōs, someone who is out of order, irresponsible, idle and the demonstrated that by the fact that they were not working at all and instead were being busybodies. There is a word play here contrasting doing none of the work they should be doing and instead over working at things they should not be doing. That would include gossip and wasting the time of other people while sponging off them. They were busy bodies instead of busy bees. Timothy had to correct some of the Ephesians Christians for the same thing (1 Timothy 5:13).

They needed to do what Paul had instructed them to do in his first letter except now he states it much more forcefully. For the third time in this passage he gives a command and adds and exhortation to it. *“They were to work in quiet fashion and eat their own bread.”* Whatever their reasons might have been for not working, they were wrong and needed to do the opposite of what they had been doing. If it was Greek philosophical influence, then they were to humble themselves and their hands dirty. If it was because they thought they were in the day of the Lord - well they were not and we are to work until the Lord comes. If it was simply because they were lazy, they needed to repent and get to work.

Encouragement of the Faithful - 1 Thessalonians 3:13

In verse 13 Paul quickly gives an encouragement to those that were doing what they were supposed to be doing. ¹³ *“But as for you, brethren, do not grow weary of doing good.”* It can be very frustrating for those that remain faithful to work hard to deal with people who do not contribute yet have high expectations from others. It is a normal part of church life since there are always new believers and the immature who are still living according to the low standards of society because they have not yet learned how to walk properly with the Lord. This is a refreshing encouragement. Paul says nearly the same thing in Galatians 6:9 adding *“for in due time we will reap if we do not grow weary.”* He makes a similar statement in 1 Corinthians 15:58 *“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.”* Look for the

approval of the Lord and not man in what you do, for labor is to actually to be done unto Him anyway (Colossians 3:23).

Admonishment of the Disobedient - 2 Thessalonians 3:14-15

Paul concludes with a final warning and instruction. ¹⁴ *And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame.*

¹⁵ *And [yet] do not regard him as an enemy, but admonish him as a brother.*

The command at the beginning of this section in verse 6 to keep your distance from the unruly escalates here to mark those who do not obey these instruction and not to associate / participate in a joint activity with / be involved with such a person. Paul uses the same word in 1 Corinthians 5:9-11 in which this word is used to exclude even eating with such a person. Exclusion from church fellowship activities escalates to exclude personal interaction as well. Paul specifically points out that this is so they would be put to shame (ἐντρέπω / entrepō). Such a person should be embarrassed by their sinful behavior, so don't be afraid to offend them. The exception to not interacting with them is to admonish them. The word here (νουθετέω / noutheteō) is "to impart understanding" and in this context it is a confrontive warning about the danger and consequences of their sinful behavior. Yet, this confrontation is done in love since the person is still considered a brother and not an enemy.

Our Lord is a God of reconciliation and restoration and that is the goal of any admonition. We speak the truth in love seeking to bring the immature to maturity and bring a brother who is caught in a trespass to restoration. We long for the restoration of even those that have had to be removed from our fellowship. The sin described in 1 Corinthians 5 was so grievous that Paul "*delivered such a one to Satan for the destruction of his flesh*" yet his purpose in doing so was "*that his spirit may be saved in the day of the Lord Jesus.*" We need to have the same heart of longing for reconciliation and restoration even while grieved over the sin.

Conclusions

The Christian work ethic is not a product of human economics. Successful human economic systems are the product of Biblical principles including a godly work ethic. Those who fall into the traps of the various forms of socialism need to be both reminded and rebuked that legalized theft of the fruits of the labors of others and giving disincentives to work are contrary to godliness. Those are evils. At the same time, we need to remind fellow believers that we have a different purpose in life than others. We work so that we will have the means to help those in need and so that the Lord will be glorified in us regardless of what personal economic benefit we reap from it. Follow the example of Paul and the missionaries and shun the example of the irresponsible Thessalonians that Paul had to rebuke.

Sermon Notes - July 25, 2021
DISCIPLINE OF THE DISORDERLY - 2 Thessalonians 3:6-15

Introduction

Various work ethics:

Consequences of a lack of a good work ethic:

Privilege:

Avoid the Unruly - 2 Thessalonians 3:6

Reasons some may not have worked:

A command:

Aloof: (στέλλω / stellō) “keep away” / “withdraw” - to “*purposely _____ association with someone.*”

A precaution against others joining their _____ example

“*every brother walking*” = current _____ of life

Unruly - ἀτακτως / atakōs = someone that has “*sets himself _____ the necessary & given order*”

Tradition = what Paul & the missionaries taught them in word, by letter and by _____

Examples of a Proper Work Ethic - 2 Thessalonians 3:7-9

Ought = necessary / compelled to follow their example / _____ them (1 Thess. 1:6-9)

Paul and the missionaries were the _____ of irresponsible people he was rebuking

Labor = hard work / toil. Hardship = _____ exertion of energy & effort - 1 Thess. 2:9

Purpose: *not to lay a _____ on any of them*

Paul had authority to earn his living _____ them: 1 Cor. 9:3-14; Matt. 10; Gal. 6:6; 1 Tim. 5:17-18;

They did not exercise their right to _____ hindering the gospel & offer gospel without charge (1 Cor. 9:9, 18)

They set themselves up to be a _____ to them to imitate

The missionaries were a stark _____ to the pagan priests who exploited them

The Command - 2 Thessalonians 3:10

Anyone who _____ work should not eat

The rise of socialism and liberal Christianity has resulted many “Christians” _____ this command

Christian _____ used to require and provide work for people in need

Socialism in all its forms eventually ____ - you run out of the stolen money & workers lose incentive to work

The command concerns those _____ to work, not those who legitimately cannot work

Correction of the Idle - 2 Thessalonians 3:11-12

Those not working at what they should have been doing were ____ working at what they should not be doing

The third command is _____: Work quietly and earn their own bread

Encouragement of the Faithful - 1 Thessalonians 3:13

It is frustrating to work hard yet have to deal with people who do not work yet have high _____

Galatians 6:9 / 1 Cor. 15:58 - we will reap the reward if we are not _____ in well doing

Admonishment of the Disobedient - 2 Thessalonians 3:14-15

The consequences escalate for those that will _____ Paul's instructions here

Exclusion from church fellowship _____ to no personal interaction except to be admonished

Our Lord is a God of _____ and restoration and that is the goal of any admonition

Conclusions

Successful human economic systems are the product of _____ principles including a godly work ethic

Those who fall into the traps of socialism are to be educated, reminded and _____

Work to provide yourself & those in need and to _____ the Lord

KIDS KORNER – Parents, you are responsible to apply God's Word to your children's lives. Here is some help. Young Children – draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. Older Children – count how many times labor or work is mentioned. Talk to your parents about why it is important for Christians be diligent to work to the best of their ability.

THINK ABOUT IT – Questions to consider in understanding the sermon and its application. What is the "Protestant work ethic" and how did it differ from Roman Catholicism and Greek philosophy? How did this work ethic enable America to be successful? What have been the negative consequences of socialism in America? Other nations? What is the authority for the commands that Paul gives? What does it mean to "keep away from those who lead an unruly life" (vs. 6)? What is the significance of Paul still calling them "brother"? What instructions had Paul given them in 1 Thess. 4:11-12? How had the Thessalonians already mimicked Paul and the missionaries? What example had they given them concerning work? Could Paul have properly expected to be paid by the Thessalonians? Explain. Why did specific reasons did Paul give about why he work to earn his bread? Why do so many "Christians" ignore the command in 2 Thess. 3:10? How has socialism influenced Christianity? How did Christian charities operate until the early 1900's? How did government programs destroy / radically change Christian charities? What effect has welfare had on American society? American character? Do you have to succeed in finding a sufficient job to meet avoid the application of this command to you? Explain. How does Paul describe the idle? What were they busy doing instead of working? What is the reward for "not growing weary in well doing?" How does Paul escalate the consequences upon those that will not obey these commands? How can that be done and still be loving toward the person? How have you been affected by the philosophies of socialism? What is the purpose of unemployment insurance? Should Christians take advantage of it? Explain why, why not or to what extent?